THE CHRISTIAN HERITAGE

BIRTHPLACE
of the
PENTECOSTAL HOLINESS CHURCH
1911
Falcon, North Carolina

OF THE PENTECOSTAL HOLINESS CHURCH

Camp Meeting Scene about 1915
OCTAGON TABERNACLE

1898 TO 1975

PREFACE

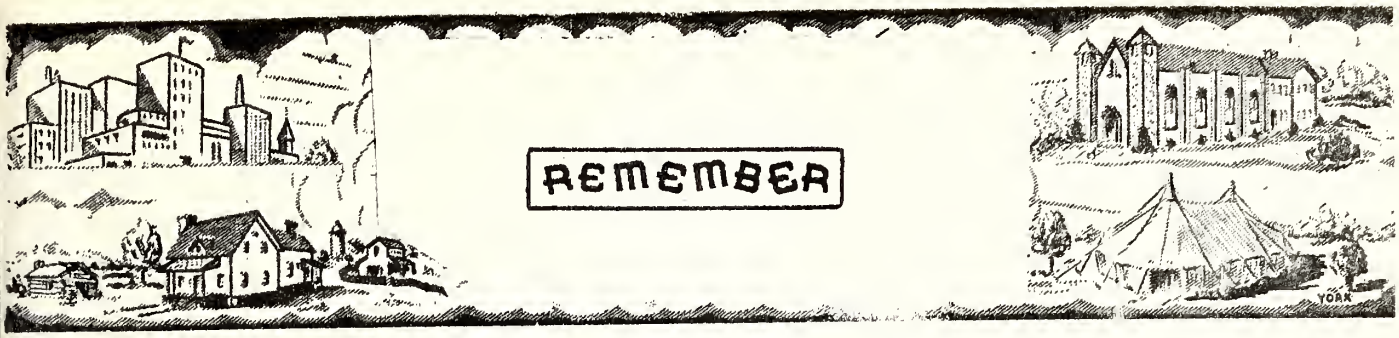
When I was asked by Brother Wiley Clark, our Christian Education Director, to teach this course entitled, "Our Christian Heritage," for a moment I was not able to think because I first felt who am I to undertake a tremendous task. It is very doubtful that I will be the blessing to the students that this course has been to me in my study of the history of this great Church. I believe with all my heart that I can say today from this study alone, I appreciate the Pentecostal Holiness Church more than I ever have in all of my life. From the time of my birth until now I have been closely associated with the laity and ministers that make up this Church. I only wish that back earlier in my church life (indeed I should have) I had made a broad and in-depth study of the men who by the grace of God and women alike made this great Church what it is today.

Should this course or this booklet prove to be a blessing to your heart and a small enlightment to you, I will be truly grateful. I request your prayers that I may continue to grow in grace and in knowledge with the Lord.

A NOTE OF APPRECIATION

May I at this time thank all of those who have been of such a tremendous help in preparing this booklet. To my secretary, Mrs. Ann Ellis, I am indeed grateful. To Mr. Clarence Moore, Dunn Business Machines, Dunn, North Carolina, who made available his time and equipment upon which this booklet was printed; and to my church the Person Street Pentecostal Holiness Church of Fayetteville, I am indeed most grateful for they have given me time to prepare this course. So many others I can not mention, but, let me say that without my fine wife it would have been impossible in many ways. Thank you again and may God bless all of us as we look forward to the return of our Savior in the sky.

H. C. Potter



BE THOU AN EXAMPLE

John 13:15 *"For I have given you an example, that ye should do as I have done to you."*

From the highest to the lowest of God's creation we see the most perfect organization. The stars are all placed in order; the sun and moon have their tabernacles; the solar system is a display of God's wonderful arrangement. When we turn to God's dealings directly with man, we see the same carefulness of system and order. Look at His government of the children of Israel. At Sinai laws are given, commandments delivered, and specifications are laid out with most positive command to "see thou make all things according to the pattern showed thee in the mount." When we come to the work of Christ and His Apostles, we observe the same care for a simple but sufficient form of such government. He chose His Twelve Apostles, gave them proper training, and gave them the commandment concerning the Kingdom: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Spirit): teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world (age)"--(Matt. 28:20).

The Apostles went forth preaching everywhere; and the people were converted, sanctified, and baptized with the Holy Ghost: they forsook not the assembling of themselves together as the manner of some now; but formed believers into local congregation, and called them churches and ordained elders and deacons, and always left someone to look after the spiritual and temporal welfare of the church.

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DEDICATED TO A GREAT MAN

In preparing this booklet, my mind went back as I studied the Christian Heritage of the Pentecostal Holiness Church from its inception. I found many men at work in the Kingdom striving to preach the full gospel that would bless the hearts of all men. To you who will read this booklet, you will find that I have dealt not only with the Christian Heritage but with the North Carolina Conference. For I know more about this Conference and the work than I do the entire Church, though I do not mean to be disrespectful to other Conferences and the great men who have served these Conferences.

The Rev. W. Eddie Morris to many is one of great statue and a living legend of what characterizes a great leader. For as you study the history of the North Carolina Conference and of the Pentecostal Holiness Church, you will find that this man has played a most important role in the establishment of this great denomination. Many of the programs that the General Church has made were started or begun under the leadership of the Rev. W. Eddie Morris. So I dedicate this booklet from my heart to a man that I love and will always esteem highly in my life. To his wife, my deep appreciation for all that she has helped him to accomplish; for she is truly a fine helpmate and one of the hardest working ladies that I have ever encountered. May God increase their years and bless them as they are led in the work of the Lord Jesus Christ.

On the following pages, you will find the history of this good man.

WRITTEN FOR PENTECOSTAL HOLINESS ADVOCATE

by Rev. James W. Butler

"The Morris Story"

-When he accepted the superintendency of the Children's Home and the Golden Years Home at Falcon, North Carolina.

The Rev. W. Eddie Morris, for 24 years serving as North Carolina Conference Superintendent of the Pentecostal Holiness Church, is the new superintendent of the Falcon Children's Homs and the Golden Years Home at Falcon, North Carolina.

This new position for the Rev. W. Eddie Morris came as a decision of the Board of Benevolent Homes and confirmed by the General Board of Administration in Greensboro, North Carolina, on Thursday, August 26, one day after the 15th quadrennial session of the General Conference of the denomination had adjourned.

"You have heard the story of Greensboro," Superintendent Morris told this correspondent. "I have accepted the superintendency of the Falcon Children's Home and the Golden Years Home. I did this because I felt it to be the will of God. How long I will remain in this position, I do not know. Time will reveal, but as of now, I feel I did the right thing."

One thing time has proven in the official record of the Rev. W. Eddie Morris as North Carolina Conference superintendent: There has been growth in assets and benefits to the entire Pentecostal Holiness Church as a result of his leadership.

Here is his recollection of his election to the conference superintendency:

"The year was 1941. The specific conference date was October 26. The place was Whiteville, North Carolina. The presiding officer at this annaul - conference session was the late Bishop J. H. King. The first day's session went pretty well. There was enrollment of the conference membership, the receiving of reports from officials and ministers, the election of committees, the reception of visitors--the Rev. T. A. Melton, the Rev. C. B. Edwards, the Rev. J. L. Wall , R. H. Lee and the late Rev. T. L. Aaron, the late Rev. L. H. Fortson, the late

Miss Anna Deane Cole, and perhaps others."

"I remember there was discussion about a minister serving more than two churches. A motion to adopt previous action on this point was adopted."

"The next day, Sunday, was spent in devotional services, with good preaching. On Monday, we were back in conference session for the transaction of business. Not too long after Bishop King had convened the business session, I heard my name placed in nomination for the position of Conference Superintendent. Well can I recall the counting of ballots, done openly and in the presence of the conference. Back and forth the tally swung; from one to fifty-three the count went. Finally, I heard 'fifty-two' and then 'fifty-three.' And then I heard Bishop King announce: 'W. Eddie Morris is elected.'"

"From that moment on that October day in 1941, I have felt the load and the responsibilities that were mine."

What was the conference like in 1941?

The North Carolina Conference had a total property valuation of $131,824 when W. Eddie Morris became Superintendent. Its roster listed 81 ministers and 77 churches and a total membership of 2,313.

At the 1965 promotional conference in Falcon, the report showed the total property values then as $4,323,431.18-four million dollars richer in property values than in October, 1941. Today the number of ministers on its roster stands as 241-just about three times larger than 24 years ago.

A total membership of 9,247 was reported, also, at the promotional conference in August, 1965. For just the past conference year, this is a net gain of 463 immediately in membership. As of the 1965 General Conference, the North Carolina Conference leads all other conferences in the Pentecostal Holiness Church in membership.

As to the re-location of conference headquarters in Falcon, in the move from Goldsboro, North Carolina, Superintendent Morris declares, "I feel sure God led me to Falcon."

He added: "When the loan for the (conference headquarters) building seemed slow in coming through, the Lord directed and we were able to borrow the money, and thus we were established here."

When the call came from the Benevolent Board and the General Board of Administration to become Superintendent of the Falcon Children's Home and the Golden Years Home, this dedicated servant of God responded as he saw a new avenue of Christian service opening up and he gave an affirmative answer to the call.

As consideration was given to this urgent appeal, Superintendent Morris of these two homes in Falcon observed in these words:

"I am not far away (from Conference headquarters). My love for this (North Carolina) conference has not subsided. I shall continue to assist as I am able and needed."

Note, if you will, this very warm and personal acknowledgment of the messages which this "man of Mission" would have every member of this Church know and share:

"Of the many telephone calls, personal visits, letters, and other means of communication which have come to me since the Greensboro decision, I have been assured again and again of your love and appreciation."

HISTORY

Basically, the Pentecostal Holiness Church is a continuation of the great revival that began with the early outpouring of the Holy Spirit on the day of Pentecost, when the 120 were filled with the Holy Ghost and began to speak with other tongues as the Spirit gave utterance. The Church is built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone. --(Eph. 2:20).

At irregular intervals during the intervening centuries great revivals have occurred in various sections of the world. These revivals were energized and controlled by the Holy Spirit, and quite naturally with recurrent outpourings of the Spirit as on the Day of Pentecost.

The tendency has been to a lapse into formalism and a departure from the full Gospel, within a generation or two after these refreshings.

During the closing period of the Nineteenth Century, following a mighty wave of intercession, energized by the Holy Spirit, and led by a number of holy men, mighty revivals swept many sections of the world, with an increasing cry to God for another Pentecost.

During this mighty revival of repentance, regeneration and holiness of heart and life, that swept through the South and Midwest, some of the old established church organizations no longer desired the membership of these fire-filled holiness preachers and laymen, and as a result many independent churches were established, and associations formed, where people could feel free to seek God, not only to be genuinely saved, but also to be definitely sanctified.

It was at Anderson, South Carolina, during the month of August, 1898, that the Fire Baptized Holiness Association was born, a General Overseer elected and Ruling Elders (somewhat similar to our Conference Superintendents) were appointed.

in 1900 the meetings were changed from annual to biennial. In 1902 the name was changed from the Fire Baptized Holiness Association to the Fire Baptized Holiness Church.

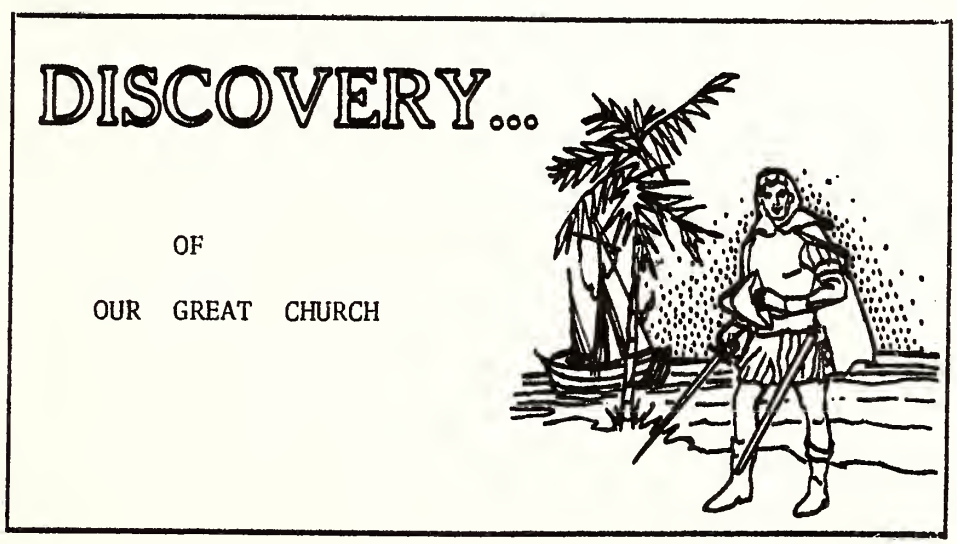
In 1898, in Goldsboro, North Carolina, the Pentecostal Holiness Church came into being, and a General Superintendent and other officials elected. Yearly conferences were held. Several churches came into existence, principally in North and South Carolina, and Virginia. In 1902, at Magnolia, North Carolina, the word "Pentecostal" was eliminated from the name due to the fact that none of them spake in tongues as the Spirit gave utterance as the disciples on the day of Pentecost. And for a few years the church was known as the Holiness Church. Following the outpouring of the Spirit in the early part of this century, and many members having received the Baptism of the Spirit according to Acts 2:4, the word "Pentecostal" was restored to the name as at the first. This was done at Dunn, North Carolina, in 1908.

Following the great Latter Day outpouring of the Holy Spirit in the early part of the Twentieth Century, each of these organizations accepted the outpouring of the Spirit as according to the original pattern established at Pentecost, and most of the membership, ministerial and lay, received the experience.

On January 30, 1911, in the octagon-shaped Pentecostal Holiness Church building at Falcon, North Carolina, duly elected delegates from the Pentecostal Holiness Church as then constituted, and likewise authorized delegates from the Fire Baptized Holiness Church, met for the purpose of effecting a consolidation of the two Pentecostal Holiness Churches. This was done, and the name Pentecostal Holiness Church was adopted for the consolidated organization.

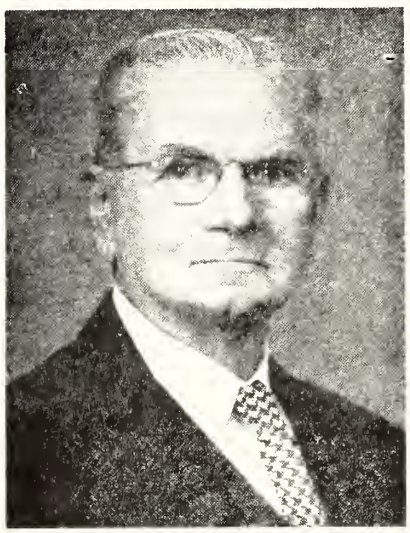
In 1937, at Roanoke, Virginia, the honorary title of Bishop was bestowed upon the General Superintendent. At this Conference two General Superintendents were elected. At the General Conference at Oklahoma City, Oklahoma, in June, 1945, the Church voted to have four General Superintendents. In 1949, at Jacksonville, Florida, the General Conference decided to have three General Superintendents. Four years later, in Memphis, Tennessee, the number of General Superintendents was reduced to two.

At the quadrennial session of the General Conference held in Oklahoma City, Oklahoma, in 1957, it was decided to have one General Superintendent. Bishop J. A. Synan, who had served as one of the General Superintendents since 1945 was elected to serve the Church as its General Superintendent for the quadrennium. In 1961, in Richmond, Virginia, this plan was continued, and Bishop J. A. Synan was re-elected to serve the position of General Superintendent for another four years.



GOLDSBORO FIRST ORGANIZED

1898



Rev. A. H. BUTLER

Rev. A. H. Butler was the son of John Wesley and Betsy Catherine Butler.

He was born June 3, 1875, and reared on a farm in the Northern part of Sampson County, North Carolina.

In his early teens he was preaching and assisting Methodist ministers in revival meetings and also conducting brush arbor, cottage, school house and tent revivals, before the Pentecostal Holiness Church came into being.

In 1907, after being saved, he received the Holy Spirit and spoke in tongues.

Suffering persecution the follower of these new beliefs felt the need for a new church organization, in order to have a place where they could be free to preach the full Gospel.

Such a Church was organized. The Pentecostal Wing was organized by his pastor, the Rev. W. A. Jenkins, and he and Brother Jenkins gave it the name of Pentecostal Holiness Church.

This was done in the City of Goldsboro, North Carolina, on the Court House square under a gospel tent in the year 1898.

" May God Bless His Memory to All of Us"

J. A. Culbreth, Manager of Camp Meeting for 42 years.

The Falcon Camp Meeting

Having been requested by Rev. W. Eddie Morris, Superintendent of the N. C. Conference of The Pentecostal Holiness Church, which automatically makes him also Superintendent of The Falcon Camp Meeting, to write something about the beginning of the Camp Meeting and its history since then, it affords me pleasure and consolation to accept the privilege both, to co-operate with him, and to show my gratitude to God for the part He permitted me to have, in launching the project and assisting in its perpetuation to its fiftieth year.

According to God's dealings with Israel, His chosen people under The Law, the order of worship in their festivals was based upon days, and weeks, and months, and years; and the fiftieth year was a year of release, and was known as the Year of Jubilee. This fiftieth year of The Falcon Camp Meeting should be a time of jubilation, and an outstanding declaration of triumph.

Genesis, the first book of the Bible, is a book of beginnings, and states that, "In the beginning, God created the heaven and the earth," and in The Gospel according to John, he states that "The Word was with God, and the Word was God," and that "All things were made by Him." In a very special sense it may be said that, at the beginning of Falcon Camp Meeting, God was in it and with it, to develop all that has followed in its perpetuation, just as the great world that we live in has developed in its progress since the day that the creation began until this present time.

I was born in 1871, and in 1892 I was married to Miss Venie Irene Bizzell, and four years afterwards, when I was twenty-five years old, we both attended the first Holiness Meeting that we ever had access to, and though we

were church members, we were not long in finding out that we both needed vital contact with God that church-membership alone did not supply; and following her as she preceded me to the altar, we earnestly sought the Lord until we were both saved and sanctified and dedicated to God for life, and willing to do His bidding in whatever services He would have us render.

S. C. Todd. Tent in background used in first camp meeting.

IN 1893, the year following our marriage, we made an afternoon visit from Dunn, where we lived, down to Starling's Bridge, the home where I had been brought up,

and where my father had a store and turpentine still. The place was without post office facilities, and the clerk in my father's store had secured a star mail route from Godwin, and submitted the name Starling's Bridge for the new post office, which was rejected because there was another office in N. C. of that same name.

As soon as we had entered the store, this clerk who had secured the mail route and was to be the Post Master in the new office said; "I am glad you came, I have something I want you to do for me." I inquired what he wanted me to do, and he said I want you to give me a name for our Post Office; and as he told me his desire, my eyes fell upon a box of Falcon pens, and I said, "Name it Falcon," and the name was accepted. This turned out to be an ideal name for a Post Office, but it had no connection, so far as I knew, with a Camp Meeting; and neither did I have any interest in, or any knowledge of a camp meeting at that time.

In 1899 my wife was suddenly taken sick, and after two or three days of medical attention the Doctors decided she had appendicitis, and that the only hope was to get her to Richmond, Va., for an operation; but they soon found that she was not able to take the trip, and that there was nothing they could do further. When our hopes in human aid through medical science had been crushed, we had to concentrate our thoughts on divine help through more earnest prayers and practice, in faith, the recommendations of The Bible, which said to call the elders of the Church and let them pray over the sick and anoint them with oil, and that "the prayer of faith would save the sick and the Lord would raise them up." We invited a group of Christians to come and anoint her with oil and pray, and as we prayed unitedly and one anointed her with oil she was instantly healed; and the Lord raised her up, and added, not just fifteen years to her life as in

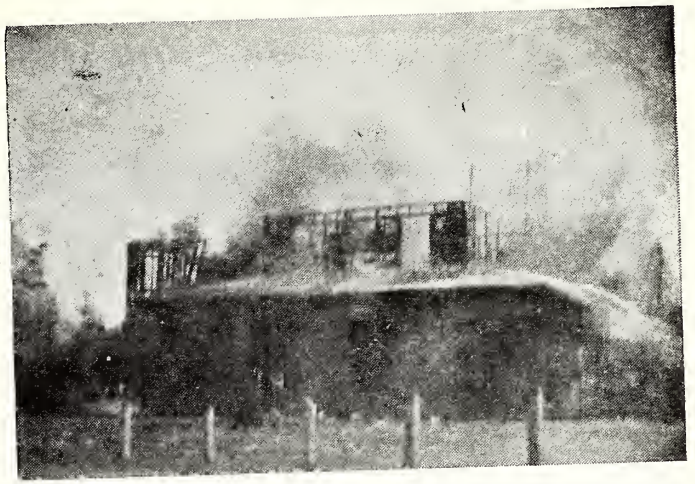
the case of Hezekiah; but added forty-four years to a day, as her death came on the forty-fourth anniversary of her healing.

In the Spring-time of 1900, a Minister, Rev. S. C. Todd, formerly associated with Rev. N. J. Holmes, the Founder of Holmes Bible College as it is now known, came to Falcon to hold a Missionary convention as a representative of The Christian and Missionary Alliance of New York State. He announced that on Sunday he would take a Missionary offering, and I told my wife that I was going to give a thank-offering of $250.00 to the Lord in gratitude to Him for healing her, and she agreed joyfully with me that it would be the proper thing to do.

This Missionary Meeting was held in "The Little Tabernacle" built in octagon shape, to be as much like a Tent as I could make it, because our spiritual awakenings and overflowing blessings had come to us through Tent Meetings. This little building was erected in 1898 as a place to have community prayer meetings, and while we were getting it ready for such use, wife and I were praying that the first service held in it might result in at least one conversion and one sanctification as an index to what He would do for us in the future. The time came when we could announce our first meeting for the next Sunday afternoon, and I invited Brother A. B. Yarbrough, a local Methodist preacher, a member of the same church as I, to conduct this first prayer-meeting for us. He did so, and at the close of his exhortation, he turned the service back to me with request that I call an altar service. This was unexpected to me, and of course too new and sacred for me, if I had had opportunity to excuse myself; but there was no way out for me but to do just what I had been requested to do. With fear and trembling, I guess, I made the call, and there came ten seekers to the altar, and when the prayers were over, and opportunity given, eight of the ten arose, one by one, and definitely testified that the

First Falcon Camp Meeting

"Tenting on the Ole Campground."



Falcon School Building and Camp Meeting Auditorium burned on January 14, 1926.

Horse and Buggy Camp Meeting Days.

Lord had saved them during the prayers, and two of them just as definitely testified that they had been sanctified during that same time.

I had read something about camp meetings of former years, though so far back that I found no one that had attended such meetings; but I was so much interested in the idea, that I thought I would like to have one right here at Falcon, but I did not know how to go about it. This same Brother Todd that held the Missionary services, talking with me while having lunch with us, told me that he had at his disposal a large gospel Tent, and fifty small army tents, and that he had been thinking about using them for a Camp Meeting if he could find a place to have it. I lost no time in telling him that I had been thinking along the same lines and that he need go no further in search for a place to hold a camp meeting and that I would furnish the place and clean it to prepare the grounds for holding it. We agreed as to when to have it, and I think the first meeting was held in the latter half of July and closing, perhaps on the first Sunday in August, 1900. It was not only my privilege and pleasure to furnish the place, but I virtually laid aside all my other activities to clear off the grounds, which, at that time, were covered with natural forest trees and grasses, but now has in the center, one of the largest and best Camp Meeting Auditoriums to be found in any place. This year will be the fiftieth anniversary of The Falcon Camp Meeting, and may it please the Lord to make it indeed the "Jubilee Year," and the crowning success of all the achievements of the fifty years past, and a sure foundation for greater things for the balance of time until Jesus comes to catch His Bride away.

Falcon Camp Meeting is a Miracle, and the foundation of its beginning was associated with miracles; and its perpetuation in phases of work that have grown out of

it, unites the miracles of Bible times with similar miracles of modern times, proving that the days of miracles are not past as many believe and teach.

The miracle of my wife's healing forty-four years before her death and the preservation of her life and help-

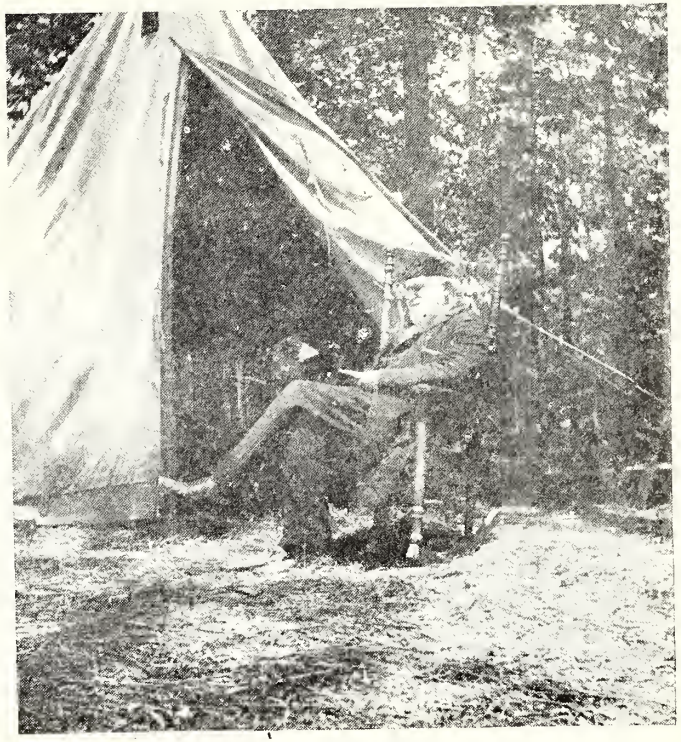
J. A. Culbreth as a Young Man

fulness to me in the work God gave us to do, even to the celebration of our Golden Wedding anniversary was comparable to any of the outstanding miracles of Jesus during His earthly ministry, and the many miracles that have been wrought in connection with Falcon Camp Meeting would fill a large book and perhaps many volumes of printed matter. Dr. George D. Watson, who was one of the most outstanding Holiness Preachers and Bible Teachers of his time, was the leading Minister in the first three or four camp meetings at Falcon, and in the second year meeting he organized The Falcon Camp Meeting Associa-

Dr. George D. Watson about 1901.

tion, the only obligation of membership in the same, being the payment of $1.00 membership fee each year, and this has been the only organized plan of financing the camp meeting and its work up to the forty-fourth year when The P. H. Church assumed responsibility.

That inconsiderate naming of Falcon Post Office, which had no connection with religious thought, became the distinguishing name for every religious phase of work growing out of The Falcon Camp Meeting; but does this mean that Falcon Camp Meeting had its beginning in the naming of the Post Office? As the beginning of Time came



Dr. George D. Watson, Falcon Camp Meeting about 1902.

out of Eternity unknown to man, and incomprehensible by him until it was announced that the evening and the morning was the first day, so it would be impossible to know definitely whether Falcon Camp Meeting had its

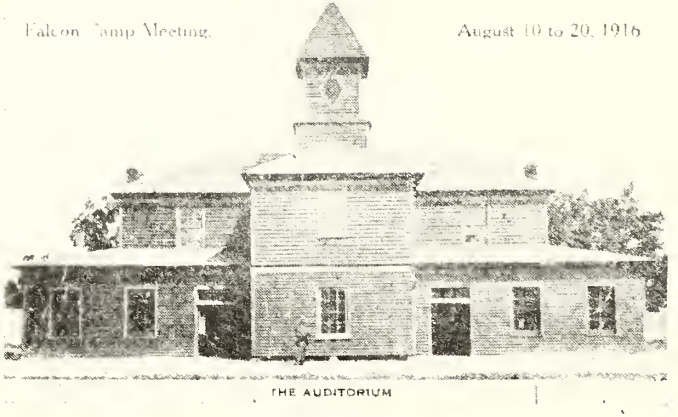
Dr. Yoakum and Brother G. E. Fisher, two ministers that preached in early days of camp meeting.

beginning when I was born, or on my wedding day, or the day I was converted, or the day I was sanctified, or the day my wife was healed. And it may be that none of those dates would mark the beginning of Falcon Camp Meeting; but it is a fact, well established, that Falcon and J. A. Culbreth are synonimous, and that over a wide area of our country, the names Falcon and J. A. Culbreth mean the same thing, or at least are inseparable.

The first session of Falcon Camp Meeting had no electric lights, no running water except in the branch and Black River which border the grounds, no automobiles and no hard surfaced highways to make traveling easy

Dr. George D. Watson about 1901.

Tents used for sleeping in first camp meeting.



The Auditorium

Camp Meeting Time

Camp Meeting Scene about 1915

and pleasant; but the people came by the thousands from near and far on buggies, wagons, dump carts drawn by horses, mules and oxen, and some walked for miles to hear the preaching and the singing and enjoy the fellowship of the saints and to receive the blessings of the Atonement for spirit, soul and body.

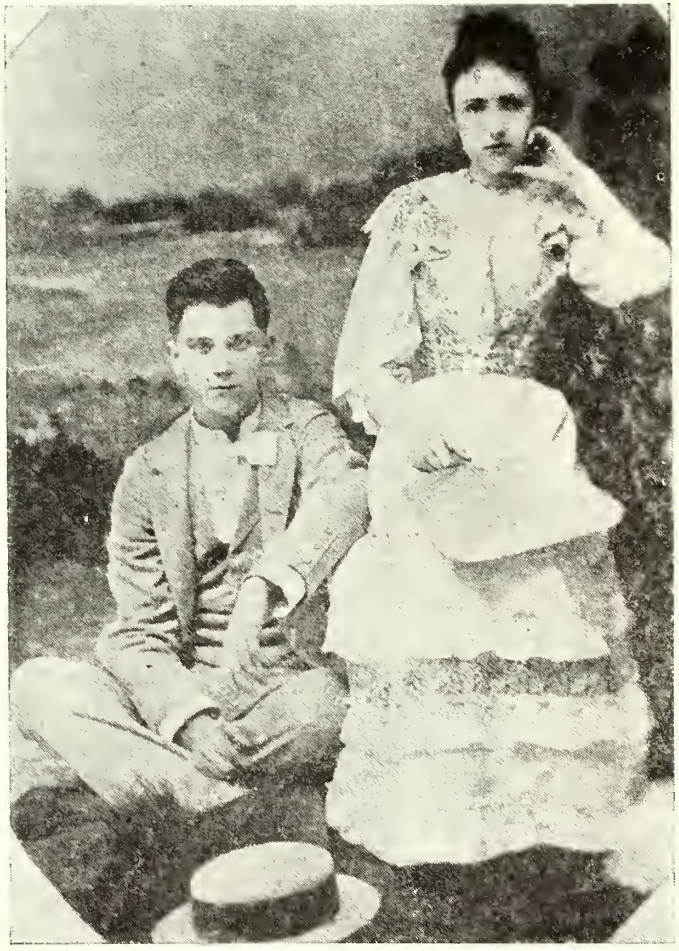
The grounds were lighted at night by lightwood-knot fires built on elevated boxes about five feet square, filled with dirt and about five feet high, and so distributed that the entire campus was well lighted by the Camp Fires. The people slept under their small tents on straw beds, and those who had no tents, slept, many of them, on the pine straw under the pines, and "believe it or not" there was no complaint from any one such as you would hear now even for some lack of some very small thing in the room or on the dining table at meal time.

In 1903, just two years after the first Falcon Camp Meeting, The Falcon Holiness School was opened, and while it deviated somewhat from its original spirit and purposes in later years, yet it has many Graduates filling prominent positions and accomplishing commendable and worthy and efficient services in this Country and beyond, even in other lands. In 1909, The Falcon Orphanage, Inc., came into existence and hundreds of dependent fatherless and motherless children have been cared for during the years, and many of them have been graduated from High School, and some have had two to three years college courses, and they are doing well in many ways to the credit of themselves and the Orphanage that befriended them in the time of their great need and helplessness. This institution is still very much alive and is going forward to enlarged and more efficient services in its perpetuation. We could not allot much space to all the enterprises that grew out of Falcon Camp Meeting, so we will just name a few more not so generally known and recog-

nized as the ones mentioned more particularly. There was the Falcon Publishing Co. which for a time printed our Pentecostal S. S. Literature, and also The Apostolic Evangel, a good religious paper, which carried the International S. S. Lessons, even before our own S. S. Literature was published in form for class uses.

The last donation made for the use of our Falcon Camp Meeting friends, is a nice Cemetery lot, which is beautifully planned and well kept, and offers a beautiful place for burial to any who may prefer to use it according to plans arranged for it, and the lot selected is free. The Donor of the Lot would be glad to have our friends use it for the purposes intended. The name of The Cemetery is The Falcon Memorial Cemetery.

The financing of The Falcon Camp Meeting and the work originating with it, has been the most outstanding of all the miracles connected with the perpetuation of its different phases through the years. There has been no organized plans of financing except the one supporting The Camp Meeting Association requiring $1.00 per year per Member for the annual sessions of the Camp Meeting itself. The work in all its phases was inter-denominational and non-sectarian, and the financing was done through free-will offerings voluntarily given without any obligations through organized efforts. The expenses of the forty-four annual camp meetings, though managed along the most economical lines, was no small amount, and the buildings and equipments for operating the several phases of the work, with special emphasis on the work of the orphanage in caring for hundreds of children during the years, including their every need and operating of the several cottages, ran into the hundreds of thousands of dollars. At the end of the forty-four years, when the inventory governing this report was made, the Plant had a book value of more than $100,000 without any indebted-



Mr. and Mrs. J. A. Culbreth one year after marriage, 1893.

ness whatever, and had an operating Bank balance of $5,000. In many cases the "book" value of any institution might be higher than the actual worth of its holdings, but in this case, the real value was far in excess of the amount shown on the book. All the buildings were built at reduced prices even when all prices were low, and at that time and through the years since then all costs have reached an all-time high, making the real value of our Plant more than double the book value.

Thousands of people have been blessed in spirit, soul and body by direct contact with Falcon Camp Meetings, and many thousands more have been similarly blessed through the results of these meetings by the activities of the thousands that went out from us in the four directions of the compass to spread the Truths and experiences proclaimed through this fifty years being completed in this fiftieth anniversary.

To God all the glory and praise belongs.

J. A. Culbreth.

The Dawn Will Soon Be Breaking

"Christian, look up! The dawn will soon be breaking —
The glorious dawn of which God's Word doth tell.
Though wars increase, and all the earth is shaking,
Fear not! Look up! Await Immanuel!
Soon thou wilt see the risen Lord of Glory!
Oh, what a sunrise will His advent be!
Till then proclaim the precious Gospel story —
Redemption through the Lamb of Calvary.

"Christian, look up! Soon will be past forever
Thy pilgrim journey through this vale of tears,
A Home awaits thee — built by Christ, the Savior.
No night is there, no pain, no death, no fears.
With loved ones thou again wilt be united —
No more to say goodbye; no more to part.
The flowers of Eden by no frosts are blighted.
Oh, blessed hope! Christian, look up! Take heart!

"Christian, look up! When dawns the glorious morrow
Thy every burden thou wilt soon forget.
Now with Christ's Gospel comfort those in sorrow;
So many eyes today with tears are wet!
The way is dark, but Christ, the Light supernal,
Will bide with thee till thy last pilgrim mile.
Soon thou wilt sup with Him, the King eternal!
Oh, blessed hope! Christian, look up and smile!"

PENTECOST COMES TO DUNN

TAKEN FROM THE BOOK OLD TIME POWER

BY: VINSON SYNAN

As the months passed and testimonies accumulated in the holiness press concerning the movement, an intense climate of expectancy was created among holiness people throughout the nation.

Hundreds of preachers and laymen traveled to Los Angeles to see for themselves what was going on.

Curiosity was overbearing. Finally the urge to experience the new pentecostal baptism overcame one of the preachers.

His name was G. B. Cashwell, of Dunn, North Carolina. Rev. Cashwell was in 1906 a middle aged man of a very large frame and impressive appearance.

He had begun his preaching career in the Southern Methodist Church and had joined the Holiness Church of North Carolina in 1903.

When the annual conference of the Church convened at Lumberton, North Carolina, in November, 1906, Rev. Cashwell was absent.

He stated by letter to the Conference that he had left for Los Angeles, "Where I shall seek for the baptism of the Holy Ghost."

Little did Rev. Cashwell or his collegues in Lumberton realize the historic impact of this lone journey to Azusa Street.

Arriving in Los Angeles, Cashwell hurried to the Azusa Street Mission where he saw all that he had expected to see and more.

As he began to seek the pentecostal experience, Cashwell felt a "new crucifixion" in his life and a conviction that he "had to die to many things."

Nevertheless, he sought for five days and nights in the mission's upper room before the baptism came.

Finally, in early December, 1906, the "power fell" and Cashwell received his pentecost.

Rev. Cashwell hurried home to North Carolina in order to herald the movement to his own church and people.

In Dunn, the only place he could find large enough to hold the expected crowds was an old three-story tobacco warehouse in the industrial section of the city.

Every holiness preacher on the East Coast, it seemed, wanted to investigate the new doctrine and to actually see and hear for themselves an Azusa recipient as he spoke in the strange new tongues.

Rev. Cashwell issued special invitations to all the ministers of the Holiness Church, the Fire Baptized Holiness Church, and the holiness element of the Free-Will Baptist Church.

The meeting opened on December 31, 1906, and immediately it became evident that the Azusa Street Pentecost had come to the East.

The altars filled night after night and scares of people quickly received the pentecostal baptism and spoke in other tongues "as the Spirit gave utterance."

The revival continued for about a month filling most of January 1907. On January 15, 1907, G. F. Taylor went to the meeting and "in five minutes after seeing the first person who had his pentecost, the Holy Ghost was talking with my tongue," said Brother Taylor.

The effect of the Dunn revival was revolutionary on the ministers of the Holiness Church of North Carolina.

Some of the preachers in the Pentecostal Holiness Church who received their pentecost at Dunn included:

G. F. Taylor, A. H. Butler, J. A. Culbreth, M. D. Sellers, R. B. Jackson, and W. B. Strickland.

From Dunn these men took the message to many communities in North Carolina and "Dunn" was repeated in many places.

For future reading on this subject "Old Time Power" By Vinson Synan.

The Pentecostal Holiness Church, 1898-1948; By Joseph E. Campbell.

Pentecostalism - "The Story of The Growth and Development of a Vital New Force for American Protestantism" By John Thomas Nichol.

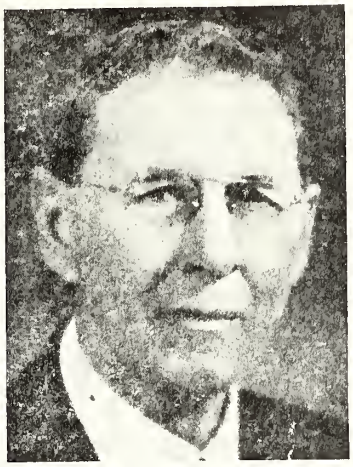
Pentecostatism: The New "Second-Chance"
Religion That Can Change Your Life
By Jessyca Russell Gaver

Handbook of Denominations in the United States; By Frank S. Mead

Meet Our Bishops

amuel Daniel Page
1911—1913

eorge Floyd Taylor
1913—1917



Joseph Hillery King
General Overseer of the Fire Baptized Holiness Church for 10 years. General Superintendent of the Pentecostal Holiness Church 29 years.
1917—1946

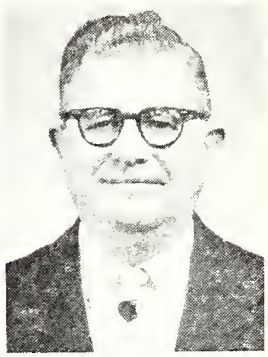
Thomas A. Meltan
1946 —— 1953

Paul Franklin Beacham
1946—1949

OUR PRESENT BISHOP

REV. OSCAR MOORE
1953----1957

Rev. J. Floyd Williams
1969 to Present Time



Hubert Talmadge Spence
1945—1946

seph Alexander Synan
1945 —— 1969

Daniel Thamas Muse
1937 —— 1950

FOREIGN MISSIONS

THE WORD OF LIFE

EDITED BY W. H. TURNER

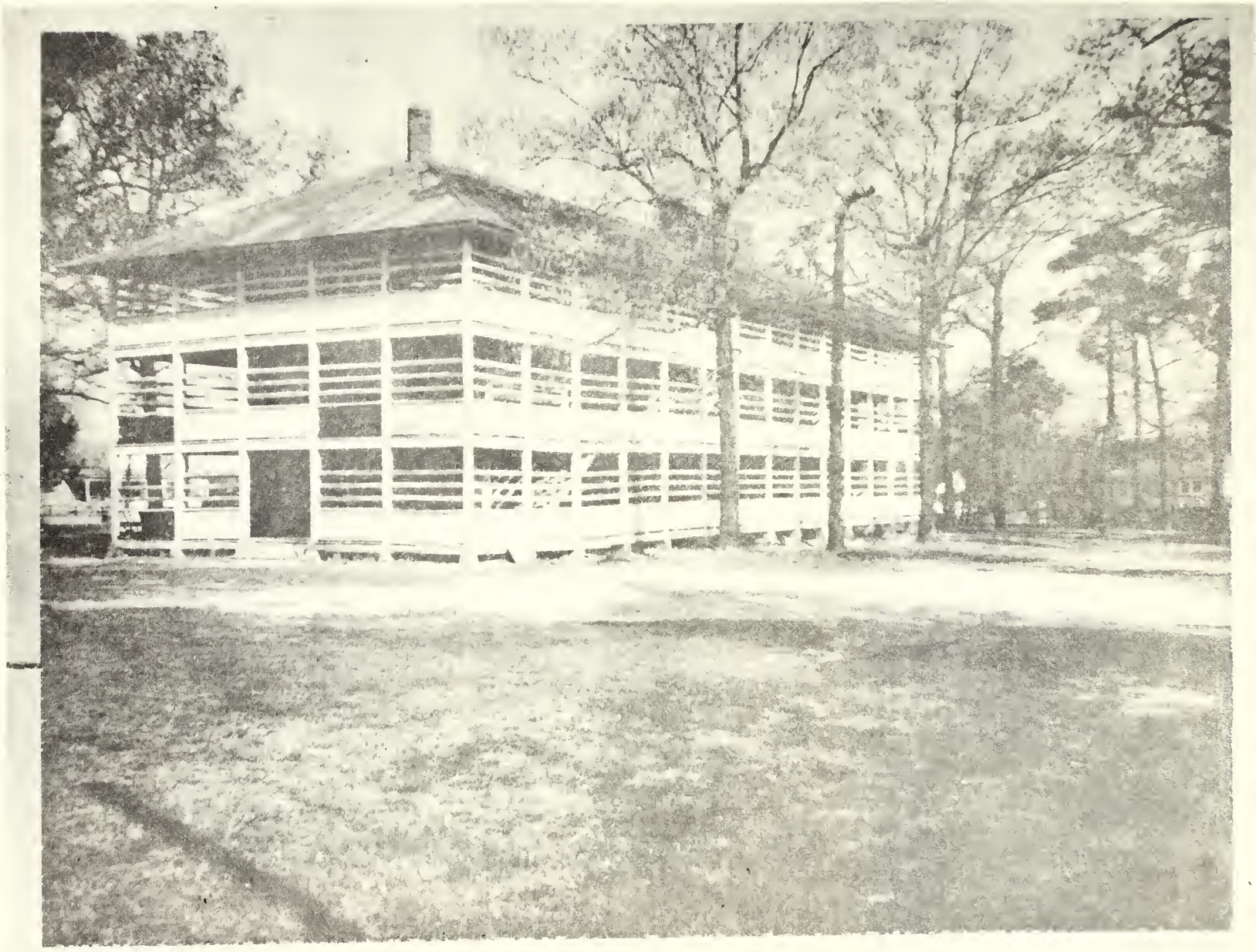
Rev. W. H. Turner, left, secretary of foreign missions of the Pentecostal Holiness Church, Franklin Springs, Georgia, accepts a check for $1,000 raised by students at Southwestern Pentecostal Holiness College here for use in building a Bible school near Durban, South Africa. Presenting the check are Harold Brooks, who lives in Durban, and Miss Harrylee Boyles, Winston, Salem, N. C. The money was raised during a three-month contest at the college in which students called themselves Bantu and Zulu tribes, the inhabitants of South Africa.

Missions has played no small part in the outreach of our Church. Above is one of the pictures of one of our great Directors of our Missions Department.

Living right here among us is one of the great Missionaries that I have been privileged to know, Rev. Johnny Brooks and his wife. A very devout couple who love the Lord with all of their heart and gave 30 years of service on the Mission field.

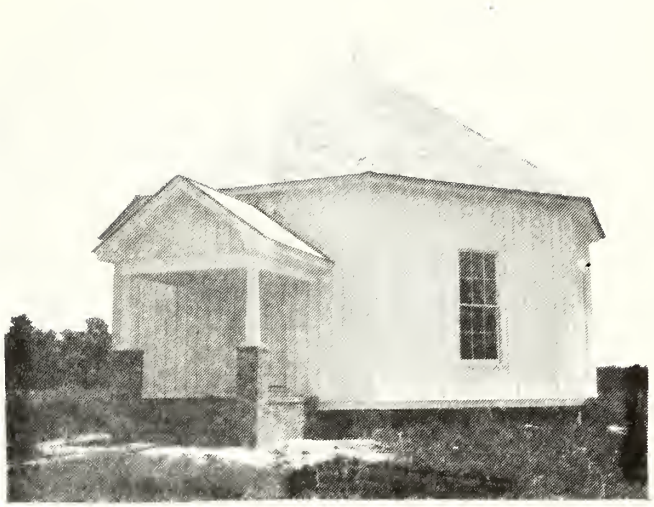
May God help you young people to look upon the men and women who have served this Church beyond the call of duty.

OUR PRESENT DIRECTOR, Rev. R. L. Rex



OCTAGON SHAPED

TABERNACLE RESTORED



IT BEGAN HERE

Most everyone in the Pentecostal Holiness Church has at one time or another heard about the Octagon-Shaped Tabernacle at Falcon, North Carolina.

This is where it all began for us. The first octagon-shaped tabernacle was first built in 1898.

I am not that old but I remember coming to Falcon as a boy with my parents to attend the great Camp Meeting.

The Tabernacle remained on its original site until a few months ago when it was moved to its new home just across the field from the Golden Years Home.

It has been placed on a 2 1/2 acre lot, which is almost the identical spot of J. A. Culbreth's homeplace.

The Tabernacle is now being restored to its original shape and condition as near as possible.

The Tabernacle to us is what the Burning Bush was to Moses. For it was in this little octagon-shaped building that God spoke to our Forefathers to the uniting of the Pentecostal Holiness Church and the Fire Baptized Holiness Church merged to form our great Church today.

Thus we have grown from this humble beginning to thousands of members and missionaries serving around the world.

It is with a grateful heart that in studying the History of our Church it has brought me to a great appreciation of those who blazed the trail to make it all possible by the Grace of Our Lord Jesus.

The highly esteemed superintendent of the North Carolina Conference, Rev. J. D. Lee is serving as Chairman of the restoration committee.

The date set for dedication of this great "Landmark" birthplace of the Pentecostal Holiness Church is set for November 25, 1975.

FALCON CHILDREN'S HOME

Falcon, North Carolina

A Home For The Homeless

THE WILLIAMS HOME

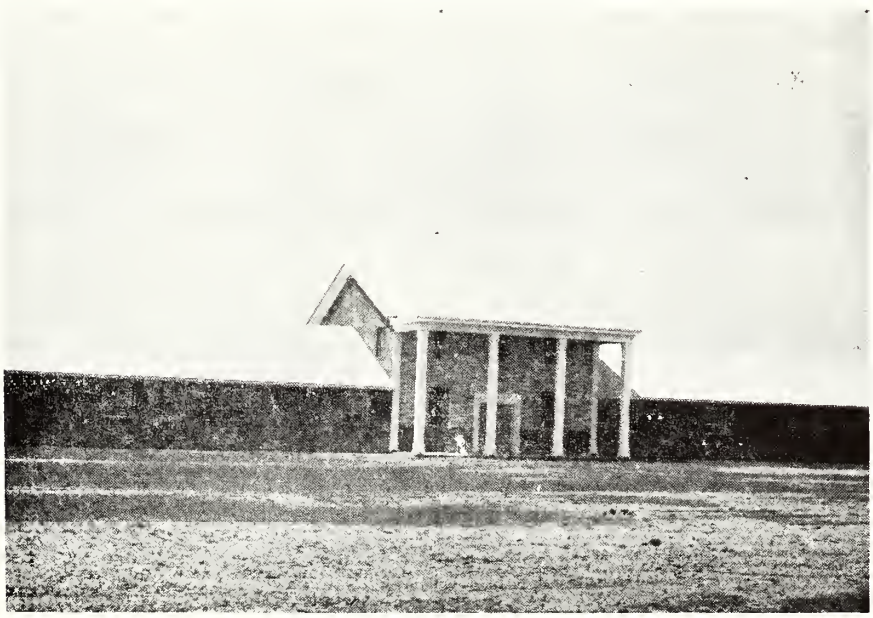
Williams Home, built in 1956. It is home for 34 fine boys. Certainly these boys are proud of this comfortable home you have provided.

Girls' Home (Orphanage).

King's Cottage, Orphan Home for Boys

THE KING HOME

The King Home, built in 1959. It is home for 16 teen-age boys. This home has done more to improve the outlook in life for these boys than words can express.



THE CULBRETH HOME

Culbreth Home, the latest addition, completed in 1960 is home for 26 girls. This home completes a 10 year building program inaugurated in 1955. God indeed has blessed us.

UR PRESENT SUPERINTENDENT

REV. J DONER LEE

Julius Doner Lee was saved in the Octagon Tabernacle when he was five years of age, under the ministry of Rev. Joel E. Rhodes, missionary to Africa.

He served as song leader for local church and Lifeliners (P.H.Y.S. at that time). As a young man of fifteen, he joined the Culbreth Memorial Church where he served as Sunday School Superintendent and on the local church board for several years. In 1949, Mr. Lee was sanctified, filled with the Holy Ghost, and received the call to preach.

He attended Holmes Bible College from 1950 to 1953. In September, 1953, he was assigned to Thunder Swamp Pentecostal Holiness Church (located in Mount Olive), in 1955 assigned to Emmanuel Church in Raleigh, in 1960 assigned to Gospel Tabernacle Church in Dunn, in 1962 he was elected to the North Carolina Conference board and 1964 elected as Assistant Superintendent. In 1965 he became Superintendent of the Conference.

Presently Rev. Lee is serving as Conference Superintendent, is a member of the General Executive Board, Chairman of the General Loan Fund, Chairman of the Eastern Education Board, Chairman of King Memorial Lectures, and Chairman of the Octagon Tabernacle Restoration.

On the page that follows you will find pictures of some of the accomplishments of our fine Superintendent that through his leadership we have been able to accomplish

As a personal note to this good man and serving as one of his ministers in the Person Street Pentecostal Holiness Church, I have found him to be a man of honesty and integrity. I can say out of my heart unrelentlessly that I appreciate his life and the work that he is accomplishing for the Lord.

To the first lady of the North Carolina Conference, Mrs. J. Doner Lee, I extend my thanks through this booklet for her life and her representation of this great Conference. For she is a lady of great integrity and of great qualities and through the dignity with which she serves as first lady, I am most appreciative of. May God give them many more years together in the service of the Lord's work.

TRIBUTE TO A MINISTER'S WIFE

To that true paragon, a preacher's good wife,
The most versatile creature you'll meet in this life.
She must never be slouchy nor yet overdressed,
She must never seem worried or cross or depressed.
She must know how to sew and to wash and to cook.
And always be ready to teach any book.
She must go with her husband where 'er he may roam,
And yet she must always be found in her home.
She must be tactful and gracious to saint and to sinner,
And never refuse to serve a church dinner.
She must bring up her children to please all the flock,
And attend all the meetings on the stroke of the clock.
She must be witty and gay and ready for larks.
But never offend by her clever remarks.
She must know all the answers yet be without bias,
Just pious enough but never too pious.
She must know how to deal with the cranky and cross,
The timid and shy, and the big would-be 'Boss.'
She must be a help-mate for the man she has wed.
A boost for dark hours or a cure for swell head.
Here's to the elect lady, the preacher's good wife,
You'll meet a great many as you travel thro' life;
And tho' often heartweary and often distressed,
With faith and with courage they should have been blessed.
They march with heads high and with banners unfurled,
They're the happiest women in all of God's world!

—Copied

THESE BUILDINGS ALSO WERE BUILT AND REMODELED UNDER THE LEARERSHIP OF OUR GOOD SUPERINTENDENT.

CONFERENCE FELLOWSHIP HALL

REMODELED SCHOOL BUILDING

OUR CHRISTIAN EDUCATION DIRECTOR

REV. WILEY T. CLARK

Rev. Wiley T. Clark is a native of Tarboro, North Carolina. It was there he attended the Tarboro Pentecostal Holiness Church. On December 5, 1948, he was saved in the same church. His education was received at the Tarboro High School and Southeastern Community College. Rev. Clark, feeling the call to the ministry and knowing that preparation was a vital part of this call, attended Holmes Theological Seminary for 4 years (1949-1953). He joined the North Carolina Conference in the year 1953 and married Jean Morris in 1954. They have three children; Marilyn, Curtis, and Steve. He has served the following Churches: Hodges Chapel, 2 years; Bethel, 6 1/2 years; and Whiteville, 3 1/2 years. While serving these churches as pastor, Brother Clark showed forth real qualities as a leader of his people. He was appointed Christian Education Director of the North Carolina Conference in 1966, and is serving in this position now. Since his appointment as Christian Education Director there has not been a man in the movement that has worked any harder to present to our children the basic truths and teachings of the Pentecostal Holiness Church.

Rev. Clark has the respect and is highly esteemed by the ministry and the laity of all of those in our Church who know him.

Our youth camps, our Sunday School, and Lifeliners have grown tremendously under his leadership. It is with great regard that I have for Brother Wiley and his fine wife Jean, who is very outgoing in her personality and makes his work to be easier and gives unreservedly her husband to the work of the Lord.

I am sure that there are many things in store for this great man and his family by the grace of God that we have not seen yet. I proudly take my hat off to the accomplishments of this department and all of its staff.

Among the Women

Mrs. Lila Berry is the founder of the Woman's Auxiliary in the Pentecostal Holiness Church.

Converted at the age of nine, she dedicated her life to the Lord for service in His vineyard.

In 1921, she married a Pentecostal Holiness Minister, Rev. J. W. Berry, and was happy living in parsonages and being a minister's helpmate.

Feeling a very definite call to work for the church, she spent much time working with the youth and in the Sunday School Department.

In 1944, she felt the need of doing something for the women. On March 15, 1944, she attended the Christian Worker's Institute in Falcon, North Carolina, where Rev. T. A. Melton was speaking. It was there that she shared her feelings and desire about organizing the women with Rev. Melton. He was a source of great encouragement to her.

In April, 1944, she wrote all the minister's wives inviting them to Falcon on May 10, 1944, for the purpose of organizing something for women.

On May 10, 1944, with Rev. W. E. Morris presiding, the North Carolina Women were organized. Elected to serve were Mrs. Lila Berry, President; Mrs. Ethel Morris, Vice-President; and Mrs. Annie M. Johnson, Secretary and Treasurer. Other North Carolina Conferences followed.

At the General Conference in Oklahoma City, Oklahoma, 1945, the Women's Auxiliary became a General organization with Mrs. Lila Berry, General President; Mrs. Muse, General Vice-President; Mrs. Blanche King, General Secretary and Treasurer.

Today Mrs. Lila Berry is a member of the Person Street Pentecostal Holiness Church in Fayetteville, North Carolina. She is still a very active lady who works untiringly in the Woman's Auxiliary and all other church departments, wherever she can be of help. She is willing to fill the post of service.

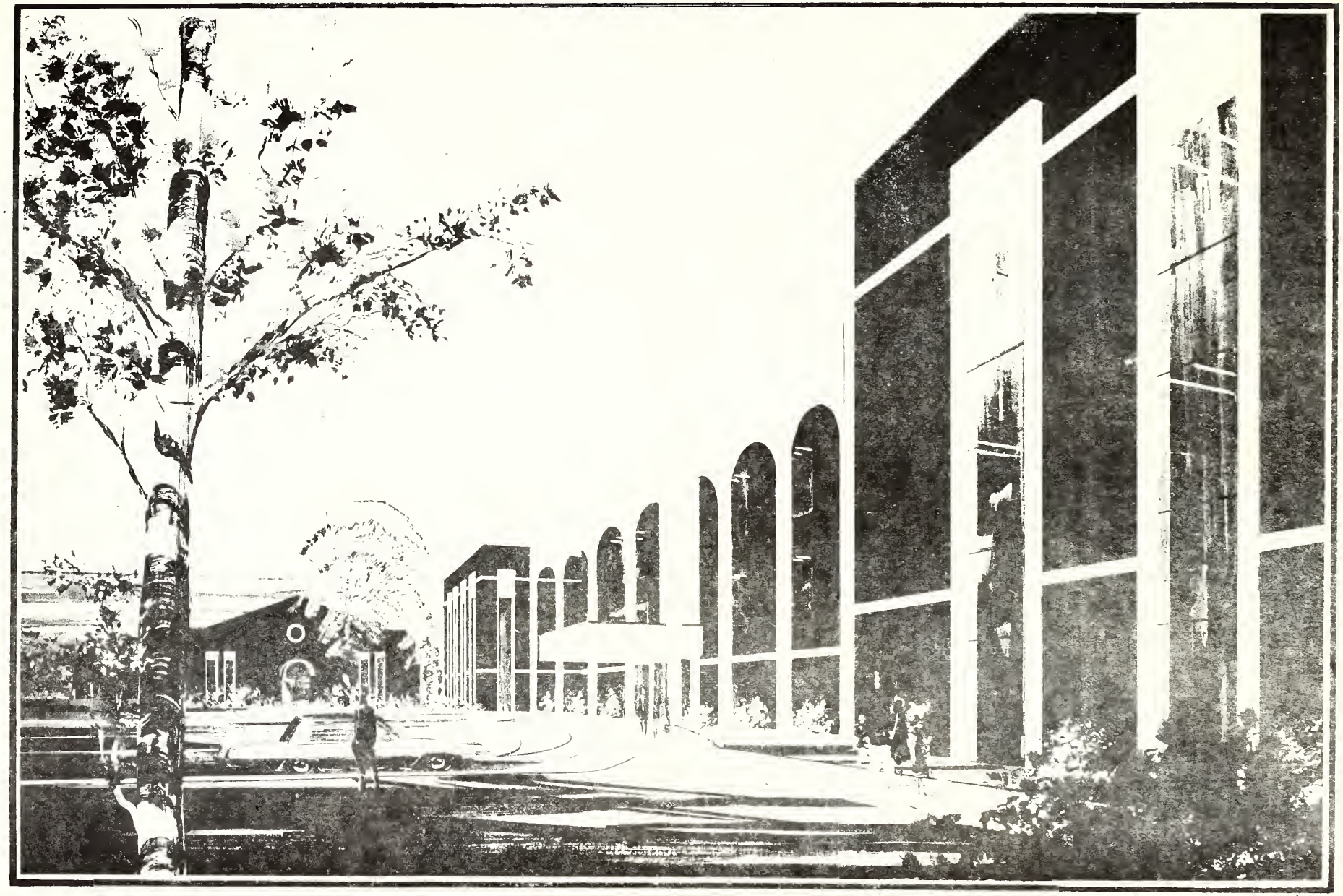
According to her pastor, Rev. H. C. Potter, her life and light is not confined to the church alone, but she is a vital part of the community and civic activities, sharing her talents and her Lord with all who are fortunate to have their lives cross her path.

Mrs. M. Hollon Davenport,

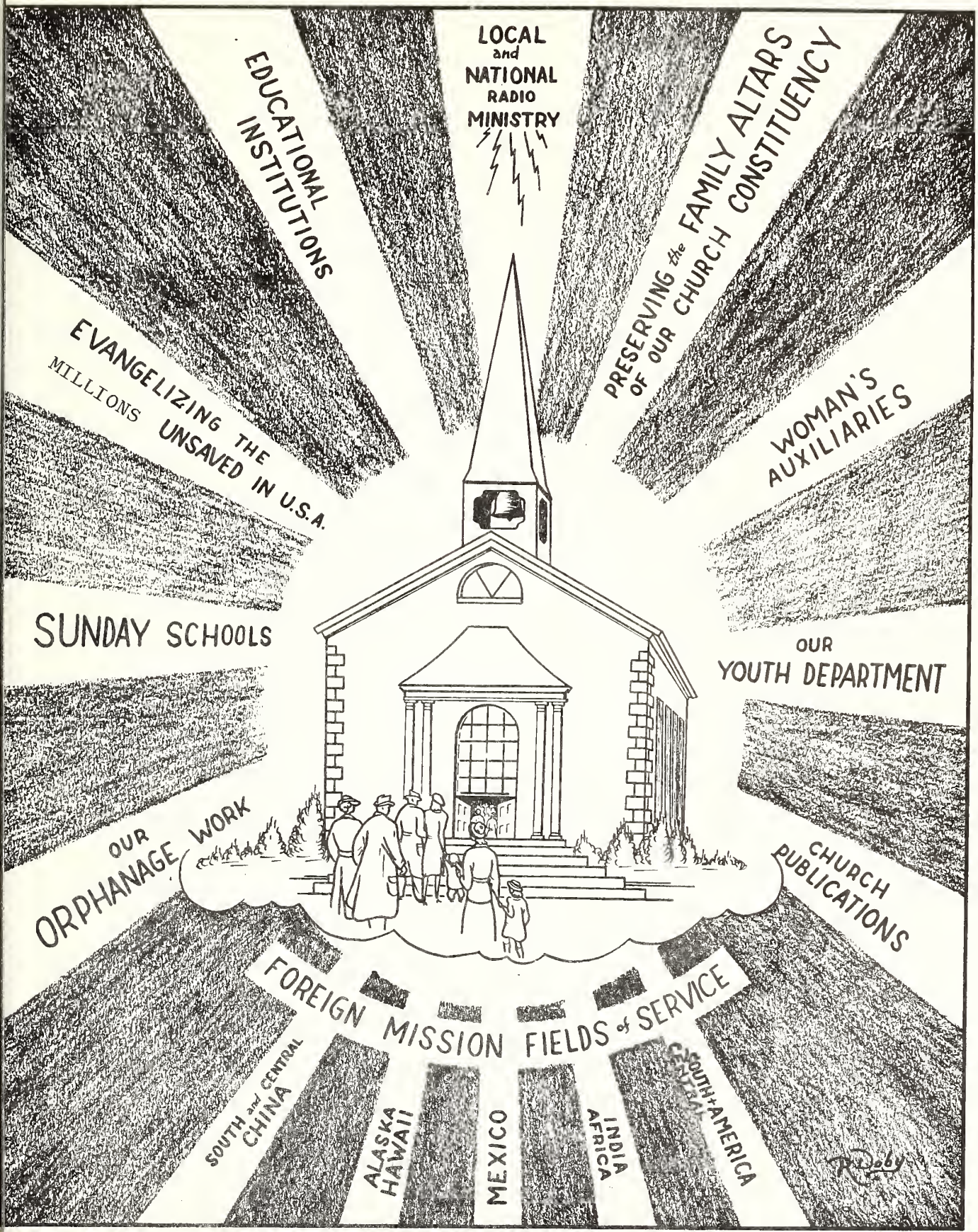
OUR PRESENT DIRECTOR

Mrs. Davenport is a member of the Person Street Pentecostal Holiness Church. She is a fine and wonderful person to know. Not only is she active in the North Carolina Women's Auxiliary, but, she is very active in the City of Fayetteville. She serves on the Board of Directors for the Nicky Cruz Outreach along with many other activities. We are indeed blessed to have such an individual as Mrs. Davenport to be a leader in our great Church.

THIS IS AN ARCHITECTURAL DRAWING OF OUR GENERAL HEADQUARTERS OKLAHOMA CITY, OKLAHOMA



LOYALTY TO YOUR HOME CHURCH MAKES POSSIBLE THIS WORLD-WIDE MINISTRY



e Pentecostal Holiness Church is gradually penetrating the darkness of the world with the Gospel Light. When your light shines at home you are sending light beams around the world.

REMEMBER OUR CHRISTIAN

HERITAGE IS THE SAME

YESTERDAY

TODAY

TOMORROW